

THE DEFORMED

FORME OF A

FORMALL PROFESSION.

OR,

The description of a true and false christian, either excusing, or accusing him, for his pious, or pretended conversation.

Shewing that there is a powerfull godlynes necessary to salvation, and that many have but the *forme*, but not the *power* thereof.

In handling whereof

These three things are plainely and powerfully explained and applied. { *what godlines is.*
what the power of it.
what the reasons why
some have but the forme thereof. together with the meanes,
and marks, both how to attaine, and to try our selves
whether we have the power thereof or not.

By that late faithfull and worthy Minister of Iesus
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Lincolnes Inne.

*Not every one that saith unto mee Lord, Lord, shall enter into the king-
dome of Heaven, but he that doth the will of my Father*
Which is in Heaven, Math. 7. 21,

*Pure religion, and undefiled before God, and the Father is this, to visit
the Fatherles, and Widomes in their afflictions, and to keep
himselfe unspotted of the World. James. 1. 27.*

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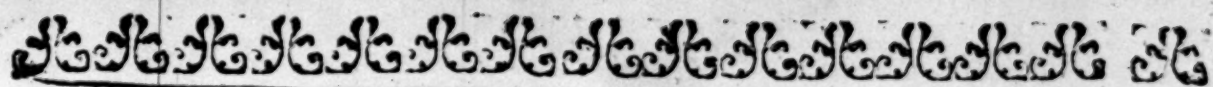
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2. Timothie. 3. Chap. 5. verse.

*Having a forme of godlinesse, but denying
the power thereof.*

QV R Apostle Saint *Paul* doth in these wordes give us a part of a description of wicked men in the latter times, and hee bringeth them in by way of prevention or objection or answer to an objection, as if some should wonder that there should be such kind of persons in the Church, as he in the former verses had described, *Covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy, &c.* doe these live as the Church doe? Doe these retaine the Sacraments, and the like. Yes saith the Apostle, *they doe, wee cannot deny it, only this, they have a forme of godlinesse, but &c.* So that the point of doctrine arising from hence, doth plainly appeare even at the first sight to bee this, viz.

That there is a powerfull godlinesse necessarie to salvation, and that many have but a *forme*, but not the *power* thereof.

Now there bee three things } what godlinesse is,
to bee explained in opening } what the power thereof is,
of this doctrine, to shew-- } the reasons why many have
no more but the *forme* thereof.

For the first that you may the better conceive what *Godlinesse* is, I will first show you what it is not.

First then it is not bare nature, but that *godlinesse* which God requirereth of all men is more then so, God indeed hath commanded nature, yea even corrupt nature to bring forth many fruits of *godlinesse*, as much abstinence from pleasure, much patience, much temperance, and such like, which are all very beautifull in their owne Spheares, but because they come not from G O D, nor his Spirit of sanctifying, or because they have no respect of God, therefore they are not *godlynes*, neither doth God regard them.

Secondly, it is not the act of religion proceeding from selfe love, though offered to God. in regard that men see that God is the governor of the world, that hee hath the keyes of heaven, and earth, and men may doe much to God for such respects, using him as a bridge to get to heaven by making themselves the utmost ends, and therefore

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*What god-
lynes is.*

this is not *godlynesse*, but what is it then you will say? why?

Thirdly it is a diuine grace infused into the soule by God, whereby a man followes God, loves him, magnifies him, sets him up in his heart above all, and manifesteth this in his life, and the whole course of it, doing all for him and to him, and it is thus wrought when the creature comes to see no beauty in himselfe, and no help in himselfe, and sith God is full of all beauty, and all excellency, and all power, able to answer our desires, in every thing, when he comes to see, and consider this, then he begins to set up God in his heart, as the Ivy having no roote cleaves faster to the tree, so likewise doth he only to God, seeing that he cannot subsist of himselfe, and when he comes to see that he depends on him for all things, he will doe all things for him, because that all are from him. whereas before seeing some thing in himselfe, he magnified himselfe, and so withdrew himselfe, and his heart from G O D.

And so I come to the next particular.

Secondly what is meant by the power of *Godlynesse*, and for that you shall know there is a *Godlynes*, which is not only in words and complements, but in deed and truth, for it not only puts upon a man a washie colour of perfection, but dyes his heart in graine in holynesse, and it differs from the other in five things.

*Five differences be
tweene the
forme and
power of
Godlynes.*

First. It is done in the *Power*, when it is not the bare picture, where there are not only the outward lineaments of nature, but when there is life in it, and that you shall know when a man needes not to bee called onto good dueties, but there is a naturall principle of life in him, whereby hee doth them with facilitie, and constancie, as naturall actions of life, when likewise hee doth growe in them, for where there is life, there is also growth, and when hee doth likewise desire that which may feede it, as the other meanes, which may strengthen him in the doing of it, as if a man have life he desireth meat and sleepe, and when as there is life, then the workes that come from a man are not dead works, and then you have the power of godlinesse, it is not a fashion only.

Secondly it is not true but counterfeit, when it is like the true but not the same, but wants some particular property, that is to be found in the true, as that which is counterfeit balsame, which is like the true, but wants the power of healing, and so likewise a counterfeit drug, and a counterfeit jewel which wants that property, which the true hath, & the want of this you shall finde in the use, and in the wearing, as a rotten bow is found to be rotten when the arrow is drawne to the head,

&

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& so if a mans *godlynes* be counterfeit, & he unsound, it will be discovered in the wearing or in some particular case, when he is put to it, or tryed, a Jeweller will find out the propertie of a Jewell, but an ordinarie man can not doe it, but by use and the wearing, to instance in some particular part of *godlynes*, the love of God if it be true, it hath these properties, that a man loves the brethren, for how canst thou love an immateriall holinesse in God, which is stampt upon the creature like thy selfe, so likewise rectitude, and uprightnesse of heart, trye it by this propertie, which our Saviour Christ makes of it, *gracions speeches*; Christ saith that that which is predominant in the heart, the mouth will be full of: so for keeping of the commandments, if in trueth they have this properly, that they will not bee grievous, they will do them with a naturall delight, and inward willingnes. so for taking of Christ by faith, every man believeth hee doth so, but our Saviour Christ tryeth it by this, *Goe sell all that thou hast, and thou shalt have treasure in heaven*, and so mayest thou trye thy selfe when thou art put to it by losse of goods, or credit or otherwise.

Thirdly, It is in the *power* when it is strong, and not weake, when a man hath power and strength in doing good dueties, and heereby many are discovered, who have good purposes onely, which though they be heartie in them for a time, yet they want power and strength, and this is the case of many which bee in the Church, who though they have the knowlegde of the word of God, and approve the truth in their consciences, desiring to be saved by the practise of it, and so take up many good purposes, which yet come to nothing, because they want power and strength, consider therefore if thou hast power and strength to performe thy purposes, and then thou hast the power of *Godlynes*, but not els.

Many will say, I am but flesh and blood, and what will you have me to doe? now here wants the power, as you may see in the fifth chapter of *Moses* called *Deut*, from the 7. ve. to the 29. the people there said to *Moses* that what the Lord should speak to him they would doe it, they said then what they thought, and what they meant and minded, and the Lord saith of them, *O that there were such an heart in them, that they would feare mee, and keepe my commandments.* &c. they wanted the *power* though they made good purposes.

Fourthly, If thou wouldest knowe whether thy *godlynesse* bee in the power or no, see whether thou hast not only the shaddow of it but the substance, for there is a shadow with the substance as if thou pray there is a formall doing of it, which is as the shaddow, but to pray in the holy Ghost, not in the voice of thy owne spirit but out of Gods

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owne spirit, but of Gods, not out of memorie or wit, but out of thy heart, and that an heart sanctified by the Spirit of adoption, this is the substance, and so for to heare for knowledge only that is the shadow, but to heare for practise that is the substance, and so againe for us to preach the Gospell, for to doe it, because necessitie is laid upon us, and there's a woe denounced against us if wee doe it not, as saith our Apostle of himselfe, there is the shadow, *but to preach with power, and authoritie, and not as the Scribes and Pharises with the enticing words of mans wisdom*, this is the substance.

Fifthly and finally, It is in the *power* when as a man goeth thorough the work, a thing is said to be in the *power* when it is effectually, when a man bringeth it to an end, and doth it not by halves. so some begin indeede, but then they leave the worke in the rudiments, but if a man haue the *power* hee will breake through all difficulties, hee will leape over all till hee hath wrought out his salvation with feare and trembling.

And thus having dispatcht the two former particulars, I hasten to the third, and last of the premises.

Thirdly, the reasons why some have but the *forme*? and not the *power*, and they are especially these.

Reasons
why many
men have
but the
forme,

First, because it is most easie, but the *power* is a matter of more difficulty, for the former, it doth not call upon a man to cut off his right hand, to pluck out his right eye, and to deny himselfe in things nearest, and dearest unto him, as the *power* doth, for it requyres a man should take paines in good duties, and goe throughout in them, not to omit or slight the least of them, in the least measure that may bee, or to lye in knowne sins, and farther it requires a man should doe this from day to day, and that when it crosses the flesh most, this is an hard saying, and caused many, that they would no longer abide with Christ, they were willing to obey the *forme* but not the *power*.

Secondly, because this *power* breeds hatred, and opposition in the world, & the world will crosse it again, now then when a man may retain the former, and hold in with the world, a man may bee of the world still, and the world will love his owne, whereas the *power* makes them *Antipodes* to all the world, this makes many care for no more but the *forme*: fit for this purpose is that place Wilsd 2.12. where the ungodly say of the righteous on this wise. *these mens lives are contrary to ours, and their doings reprove our thoughts, therefore let us oppresse them*: and Christ tels us we must look for no other, saying, *We shall be hated of all men for his names sake*, and it is no easie matter to have all men

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men in contention with us, this then is another reason heereof.

Thirdly, because it is enough to serve a mans turnes, for his unregenerate ends, for men having a naturall conscience, whereof they must stop the mouth, and it being injudicious, and not able to judge of the *power of godlynes*, they are satisfied with the *forme*, as now when Children are wayward and wrangling, because we know they are not judicious, wee give them Nutts, not gold or silver to still them, and it serves their turnes as well. so is it heere in the naturall conscience. it doth judge the *forme* to be enough to cary a man to heaven; and who would doe more then he needs must.

Fourthly because if men have but the *form of godlynes*, Satan troubles the not, nor the flesh, but Satan, (for he knowes it will bring them to heaven) when men labour for the *power of godlynes*, and goe on. any further than the *forme*, then he hath the power of hell against them, and he keepes a great busseling with them to hinder them what he can, and so doth the flesh too, but it will not resist the *forme*, for that will stand with a mans lusts, but if he be divided against himselfe he cannot endure it, as to deny a friend or a stranger if he be importunate is a hard matter, but to deny a mans wife that lyes in his bosome, if shee be earnest is more difficult, but to deny a mans selfe when he is importunate with himselfe is most difficult, and yet this you must doe, if you have the *power* of it. Now to deny the *power* of it, is when it is laid open to men and offered, they with stubbornnesse of will resist and deny it.

And so much for the opening of the words, now for the folding of them up againe, and from the first what *godlynesse* is:

Let us learne not to deceave our selves, for it is not (as I told you) naturall or morall vertues onely, no nor the doing of the actions of religion, a man making himselfe his utmost ends therein, content not your selves therefore with any thing that is not godlynesse, let mee speake unto you as Peter to the dispersed brethren, whereafter that he had reckoned up many vertues, *patience, knowledge, temperance*. &c. he bids them adde to all these *godlynes*, as if hee had said all the rest are not availeable unlesse you have godlynes also, see therefore that all these bee *godlynes*, that is that they all come from him, and looke to him, for this is the nature of *godlynes* to come to the wells head, and to search higher then nature. to have another Alpha, and Omega, of all that is within us, or that comes from us, than what is within us of our selves. And then againe if wee bee to preach to others, wee should learne to preach Christ and God, that is to inforce all as from them and to them,

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not only to exhort to morall vertues, with such instructions as may be take out of *Seneca* or *Plutarch* (thogh these have their use & place) but as out of the *Scriptures*, let Christ & God come in, and shew you how all doe come from God, and looke to God and so all you that are hearers, be sure all you doe be *godlynes*, that is comming from God, and tending to him, for *motions* have their *denominations* from their *terminus a quo*, and from their ends as that is called *causation*, that tends to heate, so is that truely *godlynes* that tends to God, and hath respect unto him, as now a student, when he studies and takes pains in his books see whether thou dost it for thy selfe or for thy credit, or doest thou make God thy utmost end, examine thy heart, and examine it narrowly: and see likewise you are exercised in other callings, doe you doe them that you may doe good to mankinde in them, as a servant that uses his *talent* to his masters service, then is this *godlynes*, so if you eat or drink, or recreate yourselves, doe you doe it that you may doe good better, as men whet their sythes that they may mowe the better, then this is also *godlynes*, for it tends to God and *godlynes*.

But you will say, doe you altogether condemne naturall, and morall vertues? must they do nothing, yes you shal have this use of them, that they will helpe as *winde* to drive the ship, only it is *godlynes* is the rudder guides it, and aymes at the right haven, as for example, you are commanded to love your children, and your wives, you are bound to doe this, if you had no naturall affections in you, only having these affections in you, you doe it with more ease, els you must drive the ship with oares, wheras now the wind fills the sails & you do it with more facility, and ease, and so likewise you are bound to be patient and meek and you must be so, though your natures be not so, but if your natures be so, you may the more easily be so, yet so as *godlienes* must set the compass, and steere the ship, morall vertues are like good horses, that draw the Chariot, but *godlynes* is the *Auriga*, the *Coachman* without which take the most excellent things, that nature is capable of, if it be not guided by it, the Lord regards them not, for God regards nothing but that which drawes the creatures unto him, but now *morall vertues* makes us rest upon our owne bottoms, and so likewise all things whatsoever they bee that beautifie the flesh, for God wil have

Cori. 29,

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no flesh to glorifie in it selfe, but let him, that glories glory in the Lord, Nay I add more, take the graces of the spirit, wherewith God adorne his saints, as an husband doth his wife with jewels, if you magnifie them you doe so much withdraw your hearts from God, therefore in heaven it is said there is neither, Sunne, nor Moone, now what is that?

ther

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there is no excellencie in any creature that is magnified there, but God is All in all, hee is Sunne and Moone, and therefore in the Revelation of Saint *Iohn* it is said, and said to their honour, it is made their worth that they give all to God. *glory & power be to our God for ever*, they fall on their faces, throw down their crowns, though created glorious creatures, yet when the *evill Angells* began to reflect upon themselves, it was their ruine, they fell from GOD, for the creature of it selfe is like a glasse without a bottome, if it commeth to stand upon its owne bottome, it falls, and breakes, and so the Angells when they would stand of themselves, they fell downe to the lowest pitt, and therefore of all graces labour for emptying graces, as *faith* and *love*, for these give all unto God, nothing to mans selfe, and therefore they are the great graces in religion which you must chiefly labour for. Cap 7.

Secondly, from that there is a power in godlinesse, if it bee such a powerfull a thing (as you haue heard it is) then this may serve to comfort us, in the wayes of it. Wheresoever it is in trueth, there it is in power, say that thou hast such a light that thou canst not believe, that bee such roades as that thou canst not walke by them, yet if thou hast godlinesse thou shalt bee able to overcome. *for the kingdome of God consistes in power*, as it is saide, when GOD commeth to dwell in any mans heart, hee sendeth Godlinesse into it, which rules in it as a KING in his Kingdome, thinke therefore of it as of *Monarches* as *Alexander* was, or those which *Daniel* speaketh of, which carry all before it, it bringeth in everie thought into subjection, and therefore also the spirit is called a *spirit of power*, and if you have godlinesse, it commeth from the spirit, and therefore is accompanied with power, and therefore Christ is said to bee full of the *Holy Ghost*, and of power, and so *Steven*, and *Iohn the Baptist*, and grace is said to bee a powerfull thing: *Bee strong in the grace of GOD, and in the Power of his might.* 1 Cor. 2. 5
1 Tim. 3. 6

Now the reason why godlinesse hath power is, because GOD hath put virtue into it, as when you see such and such an *hearbe*, have such a virtue in it to doe such and such a thing, it is because God hath endued it with such a power, and so hath hee done with godlinesse, if therefore thou hast any thing to doe in religion, set on it, Hast thou any lust to overcome? set on it, and let mee speake to thee as hee spake to *Gideon*, *Goe on thou valiant man in the might of the Lord.* The people of *Israel* travelling to the land of *Canaan*, they saw the Citties wals

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led to heaven, and that the Gyants were there, the sonnes of *Anax*, yet *Ioshua* biddeth them bee of good comfort, and feare not, for the Lord would fight for them, and *deliver their adversaries into their hands*, so though you see difficulties in the way to heaven, yet *godlynes* is a powerfull thing that will carrie you through all, therefore likewise the *Apostle* having prayed for the *Ephesians* that they might not faint at his tribulations for them, which was their glorie, but that they might be strengthened with might by his Spirit in the inner man, to comprehend with all Saints the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, which because they might thinke they should never bee able to doe, hee addeth *to him that is able to doe above all that wee can aske or thinke, according to the power that worketh in us, to him bee all glorie*, as if hee should have said, GOD is able to doe it, and that by the power, which worketh in him: so suppose it bee to subdue some lusts of a flesh, a thing so hard as you think it will never be done, nay you conceive it to be a thing so improbable, as that you are ashamed to aske it, yet *according to that power, which worketh in you, hee is able to doe above all wee aske or thinke*, and therefore he prayeth, *that their eyes may bee opened, that they may see the greatnesse of the power that wrought in them*, and it was not that they might see and looke at it idly, but for the use to serve their turnes, that they laying holde of it, and using of it, might bee able to doe these things, which they desire should bee done, even such things to which a mans nature is as unto-ward, as water is to heate when there is none in it, onely as Christ said to Marie, *Believe and you shall see the power of God*, thou must go to God for it by *faith*, and God will shew it forth unto you, and you shall have *fruits* of it, the end of faith is not onely to apply the promises of *Iustification* but for *Sanctification* also, as for example hee hath promised to baptize you with the *Holy Ghost* as with fire, that is, with *zeale* and other graces of the spirit, which must give them power and strength, and all that *sinne might not raigne in their mortall bodies*, goe to God then and urge him of his promise, and hee cannot deny you: When men therefore thinke to excuse themselves by saying, I am not able to doe such a thing, what will you have mee to doe? it is no excuse, for if they were but willing, it is all hee requireth of them, the *power*, that belongeth to God, which if men would but believe, and goe to him, hee would undoubtedly give it them.

I therefore now aske thee, wouldst thou turne to God? if thou

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wouldst overcome such and such a lust of *uncleannesse, drunkennesse,*
&c. bee it what it will bee, if thou answer no, then thou art
justly condemned, thy blood bee upon thy owne head, but if thou say-
est yes, thou wouldst, then come but to G O D, bee resolute to bee
religious in good earnest, and I will assure thee hee will vouchsafe
thee power to doe it. The Apostle saith *that G O D would confirme* i Cor 8,
them unto the end, that they might bee blamelesse in the day of the Lord
I E S U S, for saith hee, *G O D is faithfull*, hee hath said, hee hath
promised it, hee shall breake his word if hee doe not, let mee reason it
a little with you, Is it not an acceptable request to goe to G O D with
all thy heart? and to saye, Lord, I desire but the *power and strength* to
goe through with thy owne worke? Dost thou thinke hee will not
heare thee? Remember Christ, the onely *Physitian*, how readie hee
was to heale men of their bodily diseases when they came unto him,
and hee hath not put off his nature now: Dost thou think the power
of *death* and *resurrection* were but fancies, or a notion? If not goe on,
and feare not, for as G O D said to *Ioshua*, so shalt thou find him to
deale with thee, *I will never leave thee, nor forsake thee*, and so leav-
ing what I have said to your further consideration, I come to a third:
that seeing *godlynes* is such a powerfull thing, as you have seene,
that therefore you take heed how you deceave your selves with fond
desires and purposes, that have no power, no force in them, so as to
thinke that they will serve the turne, no yet a few, feeble, faint en-
deavours. I saye to men that set on religious courses without have-
ing their hearts chaaged, as Christ said unto his Disciples, *tarrie yee*
in the Cittie, till yee bee endued with power from on high, as if our Sa- Luk 24
viour Christ should have said, if yee goe presently into the world, yee 49,
will not be able to goe through with your works: stay therefore with
fasting and *prayer* till you have received power from on high to car-
rie you through, for new purposes in a man that returnes to old nature,
is like *new wine in old vessells*, they will breake the vessells and bee too
bigge for your hearts: it is therefore enough to take up now a purpose,
and begin to bee diligent in your calling or sanctifying the *Sabbath*,
for it is impossible that purposes should live in an heart that is carnall,
for as the soyle must be sutable to every creature, or els it will not live
so likewise you will never bee able to performe these purposes,

In the first place therefore labour to get new hearts, as the bottome
to these purposes, which may be as the root to give sap to the, for then
they will live & grow in you, when there is a soyle to suite with them.

*How to get
the power
of godlynes*

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Secondly, get power in believing *Christ* our *Saviour*, when he came unto his countrey, it is said, *he would not put forth his power to worke many miracles there*, why so? one would have thought he should rather have wrought them there then any where else, both for his own honour, and the good of his countrey men. no place then was fitter for that then it, yett there hee workes few or none, and the reason was, *because of their unbeliefe*, they believed not, so that it is the want of faith that holds Gods hands from strengthening you, you will not I say, believe God, he hath sworne (and it is not an old oath) that hee would grant that we should *serve him in godlynes, and holynes, all the dayes of our life*, when the widow came to *Christ* to be healed of the issue which she had had many yeares, it is said, *that vertue went out of him to heale her because she believed*, and though it have beene a disease, of never so many yeares, yet if he say be ye whole, it is no matter what the disease is, so God be the *Physitian*, and therefore, believe.

Thirdly, pray and furnish yourselves with all the *graces* of the *spirit*, not only goe about things, but maintaine a stock, fill the cisterne every day, within whet and point the *graces* of God in you, for the inward man every day is subject to decay, as well as the outward man, and doe not take ayme at yourselves, or at your strength when you are in a good mood, or by the present temper, for it vanishes if there bee not a supply from day to day, from *grace* within, if you doe not whet your soules every day.

Fourthly, in the last place is this true, that many are partakers of the *forme*, that have not the *power* of *godlynes*, that when we come to look on the faces of our churches, we finde the *forme* in many. but if wee come unto their dealings, and cariages in private, ye shall scarce finde the *power*, its as rare as the other are frequent, in their profession indeed there is a *forme*, but yet ye shall find religious servants, as idle as others, and wives as stubborne as others, husbands, and masters, as like lyons in their families, and as false in their dealings as others, if this be true (I say) as it is too true it is so, then *be not deceived God is not mocked*, but try and examine your selves heerein, for the kingdome of God consists not in *word* but in *power*, the Lord will not judge you according to your intentions and purposes, but according to your workes, and its not he that saith *Lord, Lord*, shall inherit the kingdome of heaven, but he that doth the will of my Father. &c. be not then children in understanding for to take counters for gold, lay not out your

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Of a formall profession

money for counterfeit things, be not fooles to take paines, and yet not have your turnes served, let me speake unto you as Iames doth, if you say yee have faith, and not workes, can your faith save you? I say if you have the *forme* of godlynes and not the *power*, will that save you? if you would not be deceaved then examine your selves:

First of all, if thou dost more than nature, see that thou beeest not the same man thou wast, that thou standest not up in the same troupe thou didst, if thou dost thou hast no more but the *form* of godlines in thee, for if thou hadst, it would turne thy nature, and add wings unto thee, making thee soare higher then nature: *I am able through Christ that strenghtens mee.* and that not to doe some things but all things, he sayes not I doe purpose or desire, but *I am able to doe all things, &c.* those therefore that are able to stand against some lusts that are against their dispositions, but not against all are weake, and have not this power in them, it may be thou art able to serve God when thou art poore, but what art thou when the world comes in upon thee? thou art able to abstaine from sin by nature, but *godlynes* as we say of Physicke, helpes when nature failes, and as although a naturall man with his sight see far, but with an optick glasse sees further, so when nature falls short, Art helpes, as though by nature a man may measure or count, yet if he comes to a large piece of ground, or a great summe, Art is required, so though thou mayest doe many things by nature, yet when *godlines* comes, it helpes out in things wherein nature failes. as *Sampson* could doe many ordinary things by his owne strength, but when he came to take downe or cary away the gates of a citty, and to pull downe an house, it is still said, *the spirit of the Lord came upon him, the Lord went with him*, and even so it is heere.

*Five marks
whereby to
know whe-
ther wee
have the
power of
godlynes or
no*

Secondly, examine whether ye bee in truth or no, for in Christ there are said to be *dead branches*, as well as *living*, that is those have the *forme* as well as those that have the *power*, but how are they distinguished? the dead beare no fruit, and therefore as Iohn said, *every tree that bringeth not forth good fruite*, God puts the axe to it, and so the three grounds they did not bring forth fruite, examine therefore your selves whether ye be full of fruite or no, whether ye abound in good duties or no, and doe them with an honest heart, for therby the fourth ground is distinguished from all the rest.

Ioh, 8.

Thirdly examine whether ye hold out in tyme of tryall or not, whether you are able to *approve your selves with joy* as the Apostle sayes of himselfe

The deformed forme

himself that hee did *when hee was in trouble on everie side*, on the right hand, and on the left hand, in *prosperitie*, and in *adversitie*, the third ground hee fell not out in temptation and the reason was, because *they had not depth of earth*, that is they wanted *power*, and an inward stock of *grace* for that is *depth of earth*, as a man that keepes a great house, if hee have not a stock able to supply him, he will soone prove bankrupt, and for a trades-man. as yee say, if hee be not diligent in his trade, and follow it well, and make his returns hee will soone breake, so also when a man wants inward *power*, and an inward stock of *graces* to beare his dayly expences out, hee will soone become bankrupt.

Fourthly, everie grace hath some propertie annexed to it, which doth distinguish, and difference it from counterfeit, as in *faith unfained*, *laborious love* *patient hope*, and the like.

Thirdly, take heede least some lust overcome all, and so lust overtop all, and be predominant, as the praise of men, or a respect of pleasure, as an halke (you see) though she may soare and flie high yet she will have an eye to the prey below, and so have hypocrites. *see therefore that ye serve God in singlenes of heart, and not with eye service*, that you doe not harbour any lust within, for that will spoile all at last, as weedes in a garden. if they be let alone, and not plucked up, they will overrun the whole hearbes. so is it with sin, if it be but suffered, though it be but a little one at first, yet it will like a leprosie over-spread the whole man, and therefore looke to that, that some lust doe not overcome all in the end, and so I end for this text and time.

FINIS.

AMEN.

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